

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 27th August 1898.

### CONTENTS :

	<i>Page.</i>		<i>Page.</i>
<b>I.—FOREIGN POLITICS.</b>			
Nil.			
<b>II.—HOME ADMINISTRATION.</b>			
<b>(a)—Police—</b>			
Two cases of police oppression in Chittagong town	785		
A complaint against the Bankura police	...		<i>ib.</i>
Gunda oppression in Calcutta	...		<i>ib.</i>
The cause of the present recrudescence of crime	...		<i>ib.</i>
<b>(b)—Working of the Courts—</b>			
Death sentence on a woman	...	786	
The Munsif of Raojan in the Chittagong district	...		<i>ib.</i>
A Deputy Magistrate of Chittagong	...		<i>ib.</i>
Mr. Adie, Assistant Magistrate of Murshidabad	...		<i>ib.</i>
The new rules relating to the appointment of Honorary Magistrates	...	787	
The Subdivisional Officer of Munshiganj in the Dacca district	...		<i>ib.</i>
<b>(c)—Jails—</b>			
Nil.			
<b>(d)—Education—</b>			
The Tippera Zilla School-house	...	<i>ib.</i>	
Primary education, past and present	...		<i>ib.</i>
Text-books for Middle-English and Middle-Vernacular scholarship examinations	...	788	
<b>(e)—Local Self-Government and Municipal Administration—</b>			
Fishing in the Barisal reserved tank on the occasion of the Lieutenant-Governor's visit	...	<i>ib.</i>	
The constitution of the Chittagong District Board	...		<i>ib.</i>
Bustee improvement in Calcutta	...	789	
The attitude of the municipal officers of Calcutta towards the Commissioners	...		<i>ib.</i>
A Muhammadan Commissioner for the Bankura Municipality	...		<i>ib.</i>
<b>(f)—Questions affecting the land—</b>			
Nil.			
<b>(g)—Railways and communications, including canals and irrigation—</b>			
A road and a <i>khal</i> in the Bankura district	...	789	
A railway grievance	...		790
<b>(h)—General—</b>			
Sir John Woodburn on the question of the disarming of Backergunge	...		<i>ib.</i>
A postal complaint	...		<i>ib.</i>
The plague camp at Chausa	...		<i>ib.</i>
"Wanted Plague"	...	791	
Pensions to disabled Sikh soldiers	...	792	
Sir John Woodburn's handling of Hindus and Muhammadans	...		<i>ib.</i>
The contract cooly system	...		<i>ib.</i>
The question of the dredging of the Bengal rivers	...	793	
<b>III.—LEGISLATIVE.</b>			
The Calcutta Municipal Bill	...	<i>ib.</i>	
The Calcutta Municipal Bill	...	794	
The Calcutta Municipal Bill	...	795	
<b>IV.—NATIVE STATES.</b>			
Nil.			
<b>V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.</b>			
The Chittagong distress	...		<i>ib.</i>
<b>VI.—MISCELLANEOUS.</b>			
The new temple in Kalighat	...	796	
The Society for the Prevention of Cruelty to Children	...	797	
Loss of respect for authority	...	<i>ib.</i>	
An address to the new Viceroy	...	798	
The new Viceroy	...	799	
The new Viceroy	...	<i>ib.</i>	
<b>URIYA PAPERS.</b>			
Nil.			
<b>ASSAM PAPERS.</b>			
Nil.			

## LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
<b>BENGALI.</b>		<b>CALCUTTA.</b>			
<i>Weekly.</i>					
1	"Bangavasi" ...	Calcutta ...	25,000	20th August, 1898.	
2	"Basunati" ...	Ditto ...	15,000	25th ditto.	
3	"Hitaishi" ...	Ditto ...	800	23rd ditto.	
4	"Hitavadi" ...	Ditto ...	About 4,000	19th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,600	19th ditto.	
6	"Samay" ...	Ditto ...	3,000	19th and 26th ditto.	
7	"Sanjivani" ...	Ditto ...	3,000	20th ditto.	
8	"Som Prakash" ...	Ditto ...	1,000	22nd ditto.	
9	"Sulabh Samachar" ...	Ditto ...	.....		
<i>Daily.</i>					
1	"Banga Vidya Prakashika"	Ditto ...	200		
2	"Dainik-o-Samachar Chandrika."	Ditto ...	1,000	20th to 24th August, 1898.	
3	"Samvad Prabhakar" ...	Ditto ...	2,000	19th, 20th, 22nd, 23rd, 25th and 26th August, 1898.	
4	"Samvad Purnachandrodaya"	Ditto ...	200	19th, 20th and 22nd to 25th August 1898.	
<b>HINDI.</b>					
<i>Fortnightly.</i>					
1	"Marwari Gazette" ...	Ditto ...	400		
<i>Weekly.</i>					
1	"Hindi Bangavasi" ...	Ditto ...	6,500	22nd August, 1898.	
<i>Daily.</i>					
1	"Bharat Mitra" ...	Ditto ...	.....	16th to 18th and 22nd August, 1898.	
<b>PERSIAN.</b>					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Ditto ...	.....	22nd August, 1898.	
2	"Mefta-hur-zafar" ...	Ditto ...	.....		
<b>URDU.</b>					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide."	Ditto ...	320	18th August, 1898.	
2	"General and Gaubariasfi"	Ditto ...	330	24th ditto.	
<i>Tri-weekly.</i>					
1	"Nusrat-ul-Islam" ...	Ditto ...	.....		
<b>BENGALI.</b>		<b>BURDWAN DIVISION.</b>			
<i>Fortnightly.</i>					
1	"Pallivasi" ...	Kalna ...	475	24th ditto.	
<i>Weekly.</i>					
1	"Bankura Darpan" ...	Bankura ...	572	16th and 23rd August, 1898.	
2	"Burdwan Sanjivani" ...	Burdwan ...	240		
3	"Chinsura Vartavaha" ...	Chinsura ...	400	14th and 21st Aug. 1898.	
4	"Education Gazette" ...	Hooghly ...	1,350	19th August, 1898.	
<b>BENGALI.</b>		<b>PRESIDENCY DIVISION.</b>			
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	24th ditto.	
2	"Pratihar" ...	Ditto ...	603	19th ditto.	



No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	<b>URIYA.</b> <i>Weekly.</i>	<b>ORISSA DIVISION.</b>			
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....		This paper is said to have some circulation in the Division but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	400		
	<b>HINDI.</b> <i>Monthly.</i>	<b>PATNA DIVISION.</b>			
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	<i>Weekly.</i>				
1	"Aryavarta" ...	Dinapur ...	1,000		
	<b>URDU.</b> <i>Weekly.</i>				
1	"Al Punch" ...	Bankipur ...	500	19th August, 1898.	
2	"Gaya Punch" ...	Gaya ...	400	15th ditto.	
	<b>BENGALI.</b> <i>Weekly.</i>	<b>RAJSHAHI DIVISION.</b>			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	17th August, 1898	This paper is not regularly published for want of type.
2	"Kangal" ...	Kuch Bihar ...	.....	24th ditto.	
3	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	11th ditto.	
	<b>HINDI.</b> <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....		
	<b>BENGALI.</b> <i>Fortnightly.</i>	<b>DACCA DIVISION.</b>			
1	"Faridpur Hitaishini" ...	Faridpur ...	755		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	300	7th and 14th August, 1898.	
2	"Charu Mihir" ...	Mymensingh ...	900		
3	"Dacca Prakash" ...	Dacca ...	2,400	21st ditto.	
4	"Sanjay" ...	Faridpur ...	.....		
5	"Saraswat Patra" ...	Dacca ...	About 500	20th ditto.	
	<b>ENGLISH AND BENGALI.</b> <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	22nd August, 1898.	
	<b>BENGALI.</b> <i>Fortnightly.</i>	<b>CHITTAGONG DIVISION.</b>			
1	"Tripura Hitaishi" ...	Comilla ...	450	2nd fortnight of Sravan, 1305 B.S.	
	<i>Weekly.</i>				
1	"Jyoti" ...	Chittagong ...	.....		
2	"Sansodhini" ...	Ditto ...	120	17th August, 1898.	
	<b>BENGALI.</b> <i>Fortnightly.</i>	<b>ASSAM.</b>			
1	"Paridarsak" ...	Sylhet ...	.....		
2	"Silchar" ...	Silchar, Cachar ...	340		

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## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Sansodhini* of the 17th August says that on the 12th August last a man having attended to a call of nature on the roadside in Bhang Ghutna in Chittagong town, four stout men tied his hands and took him to the Chak Bazar police beat, beating him all the way. The man was also soundly thrashed at the beat. The four men who took him to the beat were four constables attached thereto. Had the four constables any right to arrest the man, when they had not their uniforms on? Why, again, did they tie a man's hands and beat him for having done nothing more serious than what he did? The pandit of the local girls' school, a teacher of Munshi Kajim Ali Saheb's school, and many schoolboys were witnesses of this occurrence. It is hoped that an enquiry will be made.

SANSODHINI,  
Aug. 17th, 1898.

It also came to the writer's knowledge that on the day previous to that on which the above incident occurred, another man had been arrested for a similar offence near Laldighi, and that, instead of being taken to the town thana he had been taken to the more distant Chak Bazar beat. Why. This was seen by Babu Harish Chandra Biswas, of Biswas & Co. and by the elder brother of the Manager of the Sadharan Press.

2. A correspondent complains in the *Bankura Darpan* of the 16th August that one Mahes Majhi of Hijoldiha, thana Kotulpur, district Bankura, waited three days in vain for the arrival of the police to hold an investigation into the death by drowning of his daughter aged three years.

BANKURA ARPAN,  
Aug. 16th, 1898.

3. Babu Trailakya Nath Sen, late Deputy Magistrate, writing in the *Hitavadi* of the 9th August, from 64 Balaram Dey's Street, Calcutta, complains of *gunda* oppression. On the night of the 28th July the correspondent's son-in-law died. The corpse was being carried to the Nimtala burning-ghát, when in Nimtala Street three *badmashes* began to annoy the party and demanded something for a drink. On their refusing to pay them anything, they began to foully abuse the party and attacked the gentleman who had a money-bag with him. Thereupon the cot containing the corpse was placed on the road and the party gave the *badmashes* chase, but in vain. There was not a single constable on the road, and when a *jamadar* was at last found, he assured the party that he was prepared to arrest the offenders if pointed out. When the party reached the Port Trust Railway, one of the *badmashes* again appeared and began to throw brickbats at them. On reaching the ghát the injured gentleman was sent in a carriage to the dispensary of Dr. U. Bannerji, where his wounds were attended to. According to the police, these oppressions are committed by two or three members of the Datta family.

HITAVADI,  
Aug. 19th, 1898.

4. The *Dainik-o-Samachar Chandrika* of the 21st August has the following:—

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Aug. 21st, 1898.

The cause of the present recrudescence of crime.

Thefts and dacoities appear to be increasing. In the very district of the 24-Parganas and near the Lieutenant-Governor's own residence, Belvedere sixteen dacoities were committed in the course of as many months and, as it appears, by the same gang. A dacoity was also committed within the Viceroy's own house at Barrackpore. It is said that the recrudescence of crime is due to the mills, where a large *gunda* population assemble as mill-hands. This may be to a certain extent true. But it is not the sole cause of the present increase of crime. For, there is no increase of crime in England, where also mills are springing up everywhere. The fact is, the police cannot altogether escape blame in this connection. It is perfectly reasonable to suppose that the present recrudescence of crime is due to the carelessness and inefficiency of the police. But it would be, at the same time, unjust to blame the police and hold its head, the District Magistrate, blameless. The blame falls ultimately on the District Magistrate. District Magistrates have of late years been charged with so many and such multifarious duties that they have little time left to attend to their proper functions. They have even to go out of their own province and meddle in matters with which they should have, properly



speaking, no concern. Up to the time of Sir George Campbell, for instance, the Director of Public Instruction was the official who had sole charge of public instruction. But that Lieutenant-Governor robbed the Director of his independence and gave the District Magistrate and the Divisional Commissioner a higher hand in matters educational. The District Magistrates have now also to guide the District and Local Boards—a work which might well have been entrusted to the Public Works Department with its Chief Engineer, Executive Engineers, Sub-Engineers and Supervisors. The idea of also placing that imperial department, the Post Office, under District Magistrates originated with and was carried out by, Sir George. The District Magistrates have thus been gradually made the masters of their districts in every department of the administration. With his work and responsibility so largely increased, the Magistrate has now to spend most part of his time in writing reports and correspondence, and a frail human being with limited physical capabilities as he is, he has no alternative but to neglect his chief duty of looking after the public peace. The duty of keeping a sharp eye over political associations and the duty of hunting out sedition in newspapers, which have devolved upon Magistrates and the police under the new sedition law have also been a serious addition to the work of the Magistracy and the police.

(b)—Working of the Courts.

BARISAL HITAIISHI,  
Aug. 7th, 1898.

5. Referring to the capital sentence passed on Yakubjan by the Sessions Judge of Barisal, for the murder of her husband, Maijuddi of Kalyankati in the Barisal district, the *Barisal Hitaishi* of the 7th August writes as follows:—

We are, on principle, opposed to the infliction of capital punishment; indeed, we regard it as a blot on modern civilisation. And death sentence on a woman, in particular, cuts the Hindu to the quick. Mrs. Maybrick was convicted of the murder of her husband, but was not sentenced to death. Hanging of women is something surprising in a country ruled by a woman.

SANSODHINI,  
Aug. 17th, 1898.

6. The *Sansodhini* of the 17th August says that some time ago the District Judge of Chittagong came to Raojan to enquire whether there was any truth in the anonymous letter which was sent to him against the Munsif of that place. The writer is sorry to hear that the Munsif has not yet been able to mend his ways so as to earn the respect of the public. The judicial officers, who are all men of education, constitute the hope of the country and are its very bone and marrow. One must therefore be sorry to hear anything said against them. The best and most intelligent men of the country, as a rule, enter the judicial service, and any stain which is cast upon their names serves to disgrace the whole country. The Munsif of Raojan must be conscious of his own faults and shortcomings, and it behoves him to correct them and thus win the blessings of the people.

SANSODHINI.

7. The same paper has the following:—

A Deputy Magistrate of Chittagong.

We have received a letter against Sasi Babu, Deputy Magistrate of Chittagong. But, as he is new to the district and this is the first letter we have received against him, we do not publish it. We hope, however, that Sasi Babu will, in future, manage to place himself on good terms with the mukhtars.

SAMAY,  
Aug. 19th, 1898.

8. The *Samay* of the 19th August has the following in connection with the case of Sasibhusan Chaudhuri and others, which was transferred, by order of the Calcutta High Court, from the file of Mr. Adie, Assistant Magistrate, to that of the District Magistrate of Murshidabad, who has acquitted the accused:—

The District Magistrate acquitted the accused without even calling upon them to enter on their defence. How was it, then, that during the trial of this case by the Assistant Magistrate he asked the pleader for the prosecution to say what the punishment of the accused should be? It was owing to his illegal and *zubburdust* action that the accused have suffered in honour and purse. Government should protect the peacefully-disposed and innocent people of the country from the *zulm* and *zubburdusti* of young, undisciplined and inexperienced Civilians of unripe judgment like Mr. Adie. Such men should not be entrusted with any responsible judicial work.



9. The *Pratihar* of the 19th August thinks well of the new rules under which Honorary Magistrates will have to be appointed for three years only, instead of being allowed, as at present, to hold their appointments for life, and will be required to be well spoken of by the Commissioners of Divisions if they are to be appointed for a second term.

PRATIHAR,  
Aug. 19th, 1898.

10. Government, says the *Dacca Prakash* of the 21st August, should enquire why Maulvi Fazlul Karim, the Subdivisional Officer of Munshiganj in the Dacca district, is so very unpopular in his subdivision. During the recent visit of the Lieutenant-Governor to Dacca the mukhtars of Munshiganj prepared a long petition against the Maulvi for submission to His Honour. They were only dissuaded from doing so by Mr. Garth, who assured them that Maulvi Fazlul Karim would leave Munshiganj in a month. That period is about to be over; but, as there is no sign of the Maulvi's leaving the place, the people again feel agitated.

DACCA PRAKASH,  
Aug. 21st, 1898.

(d)—Education.

11. The Tippera Zilla School-house, says the *Tripura Hitaishi* for the second fortnight of *Sravan*, is small and ill-ventilated and stands in need of repairs. Owing to the success of the school in recent University examinations, the number of boys has so increased that there is not sufficient accommodation for them in the building. The roof of the building leaks and some of the rooms are dark even at day-time.

TRIPURA HITAIISHI,  
Second fortnight  
of *Sravan*, 1305 B.S.

12. Babu Annada Prasad Mitra, Head-Master of the Pran Nath High School, Satkhira in the Khulna district, writes in the *Education Gazette* of the 19th August as follows:—

EDUCATION GAZETTE,  
Aug. 19th, 1898.

Primary education, past and present. There can be no question that the teachers in the modern pathshalas are men of better education than the old *gurus*. But it is doubtful whether these teachers are really doing any good to the country. In former times, the boys who read with a good *guru* became adepts in zamindari and mahajani business and could easily procure service under zamindars. In those days handwriting, letter-writing, casting up of accounts according to the Subhankari method, drawing up of *chittas* and *khatians*, a little knowledge of surveying and the striking of the balances of accounts on the native method—subjects, the knowledge of which is required in everyday life—constituted the curriculum of elementary or primary education. As a consequence of this system of instruction, there was not a boy in those days who after completing his pathsala education was not well up in everything concerning his everyday life. Such was the boy who got his education in an old pathsala. But a boy brought up in a modern pathsala can neither write a good hand, nor cast up accounts, nor write a Bengali letter. His brain is full of matters which will be of no use to a man in the middle station of life in this country. It may be of some use to him to learn very elementary hygiene. But what will he do with his knowledge of the names of the volcanoes in South America and the crops which are grown in France and of the character of the climate of Iceland? It is good to widen the mind by a liberal education. But that object can be best attained in pathshalas by teaching boys a little of drawing and occasionally giving them oral instruction in geography, zoology, &c., from a wall map of the world and from picture-books.

Primary education as now given can be of use to its recipients only if they prosecute their studies further and enter the University, but it is not fit education for the children of the poor labouring classes, whose education soon stops. The only thing that this education fits them for is *panditship* in pathshalas, the only sort of occupation for which every grade of education now imparted in this country is preparing native boys. Occupations demanding more labour and exertion are distasteful to them, and good employments in other departments are not easily procurable. The decay of native industries has, as a matter of fact, left the people no alternative except accepting service or working as a labourer. In large towns employment can be procured in the mills, but they are not so plentiful as to provide any very large number of men.



Considering that the country is full of young men holding University degrees, diplomas, &c., who find no occupation, it will be unwise to continue to attach so much importance to examinations in the elementary schools, and by that means to fill the houses of the poor with young idlers holding "pass" certificates and having their heads full of impracticable ideas. In the primary schools there should be less of examinations and more of practical training. The old system of pathsala instruction should be revived with some reforms. A general and a special course should be prescribed; the special course, which will include the subjects that are now taught in pathsalas, being taken up by those who wish to prosecute their studies further, and the general course, consisting of instruction in handwriting, accounts, land measurement and reading of handwriting, being taken up by those who do not intend to proceed further.

BANGAVASI,  
Aug. 20th, 1898.

13. The *Bangavasi* of the 20th August writes as follows:—

Text-books for Middle-English and Middle-Vernacular Scholarship examinations.

We shall be glad to see Mr. Pedler, the Officiating Director of Public Instruction, exercise sound judgment in the selection of text-books for the Middle-English and Middle-Vernacular Scholarship examinations. Mr. Pedler should consult such of his assistants as know Bengali. There is no dearth of books on literature in Bengali, and most of such books have found a place in the list of approved text-books. Many of these text-books are of equal merit, and the Director will therefore have a wide scope for selection. This being the case, it will not be advisable to again select the text-books already in use. Not only the style, but also the subject-matter differs in different text-books. A change of text-books therefore is likely to widen the scope of the student's knowledge. The selection of the same text-books year after year is necessary only where there is a dearth of good text-books. We are also of opinion that there should be uniformity of text-books for the Middle-English and Middle-Vernacular Scholarship examinations throughout Bengal.

(e)—*Local Self-Government and Municipal Administration.*

BARISAL HITAISHI,  
Aug. 7th, 1898.

14. The *Barisal Hitaishi* of the 7th August does not approve of the

Fishing in the Barisal reserved tank on the occasion of the Lieutenant-Governor's visit.

conduct of the municipal authorities of Barisal in permitting fishing in the reserved tank in honour of the visit of the Lieutenant-Governor to that town, while they did not allow the District Judge, Mr. Pittar, to fish in it. It is right to give a cordial welcome to a Provincial ruler and feast him at public expense; but laws and regulations should not certainly be violated in order to do this.

SONSODHINI,  
Aug. 17th, 1898.

15. The *Sansodhini* of the 17th August cannot understand why so many

The constitution of the Chittagong District Board.

as four tea-planters have been appointed to the Chittagong District Board, which contains eight official and only eleven non-official members, all appointed by the Government. All that the tea-planters do on the Board is to support the official members and to divert the money which ought to have been expended on village roads, to the repair of the roads, &c., which pass by their own tea-gardens. It is also said that, not content with the present composition of the Board, the authorities are endeavouring to replace the three Khas Tahsildars, who are among the official members of the Board, by three Europeans. The writer does not know why this is being done. The present members of the Board having been appointed in 1896, their term of office has not yet expired; nor, so far as the writer is aware, have the three members in question resigned their memberships. Are they going to be forcibly removed? Are there sufficient grounds for removing them in this way? If they are going to be removed on the ground that their duties in connection with the Board interfere with their duties as servants of Government, why should not eligible residents of the district be chosen to fill up the vacancies which will be caused by their removal? A member may be taken from the Raojan thana, which has hitherto remained unrepresented on the Board. Babu Kamala Kanta Sen is a leading pleader and zamindar, is the President of the Chittagong Association, and is a man of an independent spirit. He is fit to be appointed as a member of the Board, but he is never so appointed. The Buddhists form a large community in the district, but they have no representatives on



the present Board. Babu Lakshmi Chandra Barua is a Government pensioner and Sub-Registrar. He is a fit man to represent his community on the District Board. He was once its member, but he was not re-appointed last time. Mr. Skrine, the Divisional Commissioner, in whose time the present Board was formed, wrote regarding him as follows:—

"Regrets the exclusion of Babu Lakshmi Chandra Barua, which was due to the fact that the Commissioner was not aware that he represented the Buddhist community.

"2. Babu Lakshmi Chandra Barua's name shall be submitted for appointment in the first vacancy which occurs in the District Board."

Mr. Manisty is probably anxious to strengthen Government's position in the Board by increasing the number of European members. But, as the Board is even now constituted, Government can rely upon every individual member of it for support. The members of the Board are one and all ready to do any disservice to the country, if, by so doing, they can serve the Government. They consider it their duty to please and obey those to whose favour they owe their appointments. Among the present members there are three who do not know English.

16. Every one, says the *Mihir-o-Sudhakar* of the 19th August, knows that

*Bustee improvement in Calcutta.*

it would be conducive to the welfare and sanitation of Calcutta if the *bustees* could be opened up. But the measure will press heavily on the poor. Huts will have to be demolished and roads constructed through *bustees*, and this means money. There will be great oppression of the poor if they are made to pay the cost. In the case of tenanted lands, the landlord might be required to do the needful; but would it be quite right or politic to place every burden on his shoulders? If the Municipality pays the expense, it will have to be borne by the rate-payers. It is not right to try an impossible feat. What the Anglo-Indians call possible is really impossible. It is simply with the view of making it impossible for natives to protest against such measures that Sir Alexander Mackenzie's Bill has been introduced.

MIHIR-O-SUDHAKAR,  
Aug. 19th, 1898.

17. The *Sanjivani* of the 20th August says that already, when the Muni-

The attitude of the municipal officers of Calcutta towards the Commissioners.

cipal Bill has not become law, officers of the Municipality have begun to disregard the Commissioners. The Engineer ordered an English firm to supply goods valued at a lakh of rupees without the sanction of the Commissioners, who came to know of the transaction only when there was a dispute about the rates subsequently. Babu Radha Charan Pal interpellated the Chairman on the subject, and the latter replied that the matter had been placed before the Commissioners and that they had approved of the contract. Babu Radha Charan requested that an enquiry might be made as to whether the sanction of the Commissioners had really been obtained or not, while Babu Bhupendra Nath Basu brought other charges against the Engineer. The Commissioners should feel no hesitation in making enquiries—in doing their duty. It is a matter of regret and it constitutes a serious reflection upon the Commissioners, that there should be rumours heard against some among them, well-known men, for showing undue favour to certain firms. The Municipal Commissioners should not entrust Municipal contractors with any private work, as that is naturally calculated to excite suspicion in the public mind.

SANJIVANI,  
Aug. 20th, 1898.

18. According to the *Bankura Darpan* of the 23rd August, now that

A Muhammadan Commissioner for the Bankura Municipality.

Babu Dinonath De, Deputy Magistrate, who is a nominated Commissioner of the Bankura Municipality, is leaving the district, a Muhammadan gentleman, say, Munshi Altaf Hossain, the Sarishtadar of the District Judge, should be appointed in his place, as there ought to be at least one Muhammadan Commissioner on the Municipal board.

BANKURA DARPAN,  
Aug. 23rd, 1898.

(g)—*Railways and communications, including canals and irrigation.*

19. A correspondent of the *Bankura Darpan* of the 16th August com-

A road and a *khal* in the Bankura district.

plains that the condition of the Jinkarar *Khal* and the Govindpur-Kalepara road in thana Indas, district Bankura, is very miserable, and urges that the road should be repaired and the canal bridged over.

BANKURA DARPAN,  
Aug. 16th, 1898.



HITAVADI,  
Aug. 19th, 1898.

20. A correspondent of the *Hitavadi* of the 19th August complains that the passengers on the Assam-Bengal Railway have to suffer great inconvenience, specially in the rainy season, at the Chandpur station owing to there being no waiting-room there.

A railway grievance.

(h)—General.

BARISAL HITAISHI,  
Aug. 7th, 1898.

21. Referring to Sir John Woodburn's speech at Barisal, the *Barisal Hitaishi* of the 7th August writes as follows:—

Sir John Woodburn on the question of the disarming of Backergunge.

It is a matter of regret that in reply to the petition on the subject of gun licenses, which was presented by a public body in Barisal, the Lieutenant-Governor only repeated what he had heard from the Commissioner and the Magistrate. We do not understand what objection there can be to grant gun licenses to people in the front rank of society when all unlicensed guns have been taken away. The Sabha did not pray for the granting of licenses to one and all. Where is the necessity of treating the good and the bad, the innocent and the guilty, alike? We do not find any answer to this question. The Lieutenant-Governor said that the petition did not contain figures showing the quantity of crops destroyed by wild animals. But His Honour should have considered whether any public body or association can supply such figures. It is not true that the withdrawal of gun licenses has reduced crime in Barisal. If gun-shot murders have been fewer, so have other murders. The Lieutenant-Governor, on his part, has not furnished figures on his side. We did not expect a ruler like Sir John Woodburn to reply to such a prayer in such an off-hand manner and without reviewing every aspect of the question. A common village *panchayat* or a constable can keep a gun, but not a respectable citizen. What an arrangement this!

BANKURA DARPAN  
Aug. 17th, 1898.

22. A correspondent complains in the *Bankura Darpan* of the 16th August that though Dhamur in the Bankura district has post-offices on two sides of it, there is no daily delivery in the village. One portion of the village is served daily from the Indas post-office, but the other is not. There are people in the village who do not receive their letters for two or three days together. The post-master of Indas is said to be against a daily service at Dhamur. The correspondent also complains of the employment of a boy of tender years as mail-runner between Indas and Sahaspur.

A postal complaint.

HITAVADI,  
Aug. 19th, 1898.

23. The *Hitavadi* of the 19th August makes the following complaints against the management of the plague camp at Chausa:—

The plague camp at Chausa.

1. Native female passengers are made to come down from the train for the purpose of being examined, but European female passengers are examined in their own compartments. This invidious distinction of colour is a prolific source of evil.

2. A large number of passengers are compelled to come down from and step again into the train at the Chausa station, but there are no waiting-rooms there. This is causing passengers great trouble and inconvenience. This inconvenience would have long ago been removed, if the authorities had paid the least attention to this matter.

3. There is no post-office close to the camp. There is only a letter-box, but that does not serve the purpose of a post office. Many are taken down from the train and compelled to pass a few days at the plague camp. Not having sufficient money with them, they have to communicate with their friends and relations, but are often prevented from doing so in time. They are very much inconvenienced on account of the absence of proper postal arrangements. If any of them brings money from home by telegraphic money-order, the money does not reach him in time for the absence of proper arrangements for delivery.

4. Each inmate of the plague camp is granted three annas per day as boarding allowance. There is a grocer's shop in the camp which supplies all necessaries. This arrangement is convenient enough for lower class people, but is a source of great inconvenience to people of the upper classes.



5. Third class passengers are given no bedsteads and have to sleep on mats spread over the bare damp floor. Upper class people do not unoften travel third class, and they have to put up with these most unsatisfactory sleeping arrangements.

6. The *parda* is not respected in the examination of female passengers, although we were assured by the Government that no female passenger would be examined within the public view. Female passengers are made to come down from the train and stand in rows on the platform, where they are examined. No screens are used. In the camp there are separate arrangements for *pardanishin* ladies, but this is known to few, and *pardanishin* ladies are often seen to live with the common people. The attention of the authorities should be drawn to this matter.

7. Separate rooms for cooking and dining have not been fixed for Hindus and Musalmans. This causes great inconvenience to those who cook their own food.

8. There is no proper drainage in the camp. This is causing the inmates great inconvenience in this rainy season.

The authorities should pay their attention to these grievances of the inmates of the Chausa camp. Since the appearance of plague has been suspected in the metropolis, plague inspection has been in full swing. Hundreds of passengers are being examined every day at the station, and not a few are confined in the camp on the smallest suspicion. It is, therefore, necessary that comfortable arrangements should be made for those detained in the camp.

In conclusion, let us request the Government to see that the *parda* of Indian women and the religious scruples of the Indian people are respected. Religion and female honour are held dearer than life in India. There will remain no cause for complaint if the subordinate officers of Government are strictly enjoined to respect the *parda* of Indian women and the religious scruples of the Indian people.

24. The same paper has the following :—

"Wanted Plague."

The demand of the stomach is the keenest and acutest of demands. Hunger drives a man mad and makes him quite regardless of the consequences of his actions. It has even been known to make a mother eat the flesh of her own child like a demoness (*rakshashi*). Theft and cheating, forgery and robbery, murder and assault, every crime, in fact, is committed in order to satisfy hunger. What wonder, then, that the paid messengers should not be willing to admit that the plague has disappeared from the town?

There must be plague, or the occupation of these men will be gone. Every means, therefore, which human ingenuity can invent is being tried to keep the plague alive in Calcutta. Not to speak of the messengers, the doctors have unlimited powers. Let a plague doctor declare a case to be a plague case, and it is sure to be recorded as such in spite of a declaration to the contrary by thousands of experienced medical men other than the plague doctors. If these all-powerful plague officers cannot keep the plague alive in Calcutta, who can?

The plague about to disappear. A couple of plague cases every other day followed by clean bills. The plague doctors were thrown into great anxiety. There were clean bills for seven consecutive days. Hope sprang up in every heart, and the Lieutenant-Governor himself reassured the people. Those, however, who were reaping a rich harvest of gain scented danger ahead. They again managed to catch suspected plague cases and began to exert themselves with great energy and gusto.

Serious were the consequences of their activity. The plague doctors searched every lane and alley, every nook and corner, and discovered hotbeds of plague. The *Englishman* and other Anglo-Indian newspapers are always ready to back these men, and the former at once began to publish articles on the insanitary condition of the metropolis. There are *bustees* in the town, wrote the *Englishman*, plunged in impenetrable gloom—favourite reservoirs of filth and miasma where eternal darkness reigns. These spots, urged the *Englishman*, were hotbeds of plague. Hotbeds of plague discovered, plague patients must also be found out. The plague doctors said that 14 people had died of plague in the *bustee* in Rupchand Ray's Lane without any body coming to know that.

HITAVADI,  
Aug. 19th, 1898.



We do not know whether the plague doctors received visits from the ghosts of the deceased. They must have done so, or they could not have arrived at their audacious conclusion. The doctors did not see the deceased either before or after their death. Still they have formed an opinion as to the cause of their death and are persisting in that opinion. Let the public judge how we should characterise the conduct of these men. In the opinion of the medical profession, plague symptoms resemble, in many respects, the symptoms of other diseases. This is why there is always a risk in committing a mistake in the diagnosis of plague. This being the case, is it possible for a wise man to arrive at a definite conclusion with regard to a particular disease without any inspection of a patient and long after his death and the performance of his obsequies?

The matter did not end with the raising of a hue and cry over those who died. Four of the tenants of the *bustee* in question removed to a different place and fell ill either through eating obnoxious food or on account of some other cause. Three of them died; and it was at once surmised that, as they were tenants of the *bustee* in Rup Chand Ray's Lane, they must have caught plague.

A vigorous search is now being carried on in the *bustees*. The object of the plague officers seems to be to prove the filthiness of the *bustees* and not to allow the plague scare to be allayed. The public, however, have great confidence in the Lieutenant-Governor. It is their firm conviction that so long as he is their ruler, the object of the plague officers will not be fulfilled and all their tricks will be frustrated. It is because we have such a sympathetic ruler as Sir John Woodburn for our Lieutenant-Governor that we have not yet abandoned all hope. Otherwise, there would have been wailing and lamentation in Calcutta, as there would have been no limit to oppression and high-handedness by plague officers.

HITAVADI,  
Aug. 19th, 1898.

25. The same paper writes as follows:—

Pensions to disabled Sikh soldiers.

The Government has sanctioned a monthly pension of five rupees each for the five hundred Sikh soldiers who became disabled in the last frontier war. It reflects no credit on the Government that those who are always ready to lay down their lives for it and have become disabled for life in their endeavour to faithfully serve their rulers, will be compelled to live miserably on this pittance of a pension. The Sikh army has become dissatisfied with this miserly treatment of their brethren by the Government, and Sikhs will not after this enter the Indian army. The Madras and Bombay Bishoprics may be abolished without any harm to the public, and their purpose may be served by the Bishopric of Calcutta. The saving effected by the abolition of these two Bishoprics may be utilised in increasing the pensions of the disabled Sikh soldiers.

SANJIVANI,  
Aug. 20th, 1898.

26. The *Sanjivani* of the 20th August has the following:—

Sir John Woodburn's handling of Hindus and Muhammadans.

In opening the Calcutta Madrassa Hostel and unveiling the memorial tablet in honour of the late Nawab Abdul Latif Khan Bahadur, His Honour the Lieutenant-Governor expressed his satisfaction that the Hindus had helped the erection of the Muhammadan hostels in Calcutta and Barisal with contributions of money. Hindus and Muhammadans have for a long time lived side by side in peace and amity, but we regret to say that there is occasional friction between them nowadays. Bengalis will worship Sir John Woodburn as a god, if, during his tenure of office this ill-feeling between Hindus and Muhammadans is eradicated. If Sir John Woodburn rules Bengal to the last as he has begun, the people of this country will feel as grateful to him as they do to Lord Ripon.

DACCA PRAKASH,  
Aug. 21st, 1898.

27. In reviewing the report on the recruitment of coolies for tea-gardens in Assam, the *Dacca Prakash* of the 21st August writes as follows:—

The contract cooly system.

The fact that there was last year a decrease in the number of free coolies, but an increase in the number of contract coolies shows that the latter fare better and enjoy more comforts than the former. And yet the patriotic Congressmen are doing their best to have the contract system abolished. When, in spite of the less tempting nature of the recruiters' offers, the number of coolies is increasing so fast, it must be admitted that the latter have



come to see the advantage of going to distant Assam. The temptations held out by garden sardars no longer induce people to become coolies. Those who become coolies do so of their own free will. It is only because they cannot earn their livelihood at home that they agree to go to Assam, where they expect to get greater comforts. When contract coolies live comfortably in Assam, it is inadvisable to abolish the system. The leaders of the Congress and the Conferences, however, think differently; and it pains us to find such poverty of judgment in educated men.

28. The *Hitaishi* of the 23rd August has the following:—

The question of the dredging of the Bengal rivers.

It is our firm conviction that the health of Bengal will improve and trade will flourish if the silted-up rivers are dredged. The popular belief

is that silting up of the Bhairav and other rivers has been the cause of malaria, cholera and other epidemics.

We are glad to hear that during his recent visit to Jessore, our kind-hearted Lieutenant-Governor held out the hope of having the Bhairav dredged. There is no doubt that the people of Jessore will remember this visit of the Lieutenant-Governor to their dying day. But the country will not be benefited by the dredging of the Bhairav alone. The Muktiswari, the Betna and the Jamuna should also be dredged.

We admit that the dredging of rivers requires a huge outlay. But when the construction and maintenance of the Orissa canals cost the Government so much, it is not idle to expect the rivers of Bengal to be dredged. It is not probable that Government will hesitate or grudge to spend money for improving the health of the people, when it spends lavishly in other matters without getting any return whatever. We believe that Government will open its purse-strings if it can be persuaded of the necessity of dredging certain silted-up rivers. As railway communication is about to be opened in Orissa, the Canal Department there may well curtail its expenditure. The money thus saved may be utilised in dredging the rivers of Bengal. Of course, the Lieutenant-Governor can do nothing in this direction if the Government of India puts a veto on the curtailment of the expenditure of the Canal Department. But in that case His Honour will have to find other means of meeting the cost of dredging rivers. No one will perhaps object to the raising of a loan to pay the cost of an undertaking so beneficial to the country.

As in the case of roads, the District Boards can arrange for the dredging of rivers by bits, year after year. But as they will require money to do this, they should curtail their expenditure in other directions, or they should be empowered to levy a wheel tax. We think, however, that Government should first raise a loan for this work. Everything depends on the Lieutenant-Governor's forming a correct estimate of the importance of this work. The people of Jessore are overjoyed at what the Lieutenant-Governor has said regarding the Bhairav. They are expecting that their silted-up rivers will now be dredged and they will not have to drink foul water any more. May the Lieutenant-Governor raise sufficient money for this great work and may this great purpose remain in his mind throughout the term of his office! He is sure to succeed, and if he succeeds his name is sure to become a household word in Bengal.

### III.—LEGISLATIVE.

29. The *Samay* of the 19th August has the following on the Municipal Bill:—

The Calcutta Municipal Bill.

It would be difficult for the poor and the middle class people to live in Calcutta when this cruel Bill will be passed. The citizens are in great danger. They will not get water when thirsty. Water is the life of the Bengali; he cannot for a moment do without it. Water is required for every domestic purpose, cooking, bathing, ablution, &c. Bengali women make a larger use of water than other women. If, therefore, a law is passed restricting the use of water, Bengalis of all classes will have to leave Calcutta in a day.

We may yet be saved; for agitation, discussion and protest may still produce some good. But if we do nothing now and the Bill is passed, no amount of agitation or protest will be of any use. This is why we ask the

HITAISHI,  
Aug. 23rd, 1898.

SAMAY,  
Aug. 19th, 1898.



ratepayers of Calcutta to arise, to shake off their lethargy and to protest with one voice against this Bill. If the poor and middle class ratepayers of Calcutta wish to keep their homesteads intact and live in peace or, in one word, if they do not wish to be robbed of the peace and comfort they have enjoyed for twenty years under the elected Commissioners, they should at once prepare themselves to strongly protest against the proposed measure. The glorious and civilised British Raj is sure to listen to the plaintive cries and just prayers of lakhs of its subjects.

BANGAVASI.  
Aug. 20th, 1898.

30. The *Bangavasi* of the 20th August has the following:—

The Calcutta Municipal Bill.

Since the publication of the first article on the Calcutta Municipal Bill in our issue of the 13th August we had an interview with Mr. Risley, and before the interview we held a correspondence with him regarding the proposed measure. We cannot, for various reasons, disclose all that has passed between us, but we can explicitly say that Sir John Woodburn will not tolerate any provision in the Bill which will be likely to interfere with the religious practices of Hindus and Musalmans. The Lieutenant-Governor will not, in order to amend the municipal law, wound the feelings of pious Hindus and Musalmans. Section 560 will be given up. In our last issue we published the opinion of Pandit Panchanan Tarkaratna and showed that it was against the *Sastras* to keep a *basi marha*. The section will be expunged, because it is opposed to the dictates of the *Sastras*. Every other section will likewise be abandoned if it is seen that it will interfere with the religious practices of Hindus and Musalmans.

It is true that if the Bill is passed a water-meter will be attached to the water pipe in every ward and, if possible, in every house, and special care will be taken to prevent waste of filtered water. But, at the same time, the public will be supplied with water throughout the day, arrangements will be made to increase the water-supply by a thousand gallons for every rupee of the water tax, and unfiltered water will be supplied in larger quantities. No waste of water will of course be permitted, but there will be no scarcity of water. It is quite reasonable that those who have to supply eight lakhs of people with water should be a little strict in preventing its waste.

There are two or three sections in the Bill from the sub-clauses of which it appears to be quite clear that no animal shall be sacrificed in a religious ceremony without the Chairman's permission. These sections, viz., sections 505 and 515, will be so altered as not to leave anything in them calculated to interfere with *balidan*, i.e., with the sacrifice of animals for religious purposes.

Our kind-hearted Lieutenant-Governor has in fact assured us that he will grant all our prayers in connection with the Bill. We have been gratified to be assured by Mr. Risley that the Government will not and does not want to strike the axe at the root of the religious practices of the Calcutta Hindus under the excuse of amending the Calcutta municipal law. And this is all that we want. Let us have religious liberty and we want nothing more. Under British rule we Hindus can with perfect safety ring our bells and sound our gongs, loudly take the name of Hari, and freely enjoy the company of our friends and relatives on the occasion of marriage and other ceremonies. This is enough for us. That we may always enjoy this liberty is our first and foremost prayer to the Queen-Empress. We fear, as we have said over and over again, too much kindness on the part of any particular Englishman. It is such excessive kindness which led to the abolition of *Sati*, to the legalisation of widow marriage and to the passing of the Consent Bill. This is why we look upon such kindness with fear and feel ourselves called upon to humbly pray to the Government to leave us in the undisturbed enjoyment of our religious liberty. We are glad that our prayer will be granted. Let us hope that the Government will give effect to its assurances. We bless Sir John Woodburn for his assurances. May he live long! May Mr. Risley live happily!

The British Indian Association has submitted a memorial on the Calcutta Municipal Bill, in which the measure is strongly criticised. The criticism of sections 552, 553, 556, and 560 is Hindu-like. The Association has clearly explained that it is the dictate of the *Sastras* that the corpse of a Hindu should be burned within four to twelve *dandas*. The Association fears that strict rules for the registration of deaths will interfere with *Sastric* injunctions.



The Lieutenant-Governor's assurances conveyed through Mr. Risley have comforted us, and we do not like to entertain any fear concerning the Bill. There will be some delay in the discussion of the Bill in the Legislative Council. It will not be taken up before Mr. Risley's return to Bengal.

31. The *Dáinik-o-Samachar Chandrika* of the 24th August has the following:—

The Calcutta Municipal Bill.

The Calcutta Municipal Bill, if passed into law, will make it impossible for Hindus to live in the town. We do not speak of the new building regulations; they will, of course, prove a source of great inconvenience to the public, specially to Hindus and Musulmans, who are very particular about the privacy of their women. The new building regulations will make the maintenance of this privacy somewhat difficult and will also make it impossible for men of small means to build houses in Calcutta. But the inconvenience caused by the death of a person will, under the proposed measure, be far greater than the inconvenience that will be caused by the building regulations. A man can live in any house. But the greatest inconvenience must be felt on the occurrence of a death in a family. Religion enters even into the death of a Hindu. Nay, the Hindu's religion has more to do with his death than with his life. That Hindu is considered to have lived a blessed life who dies well. According to the Hindu idea, it is highly desirable for a Hindu, specially for a Bengali Hindu, to be carried alive to the river bank. A Hindu will take it very much to heart if there is any obstacle in the doing of this. If a Hindu cannot be carried alive to the river bank, his corpse should be carried to the river bank for cremation and his ashes should be consigned to the river soon after his death. It will prejudicially affect the spiritual welfare of a Hindu if his corpse has to be made *bási*, i.e., if it is not burned within the time sanctioned by the *Sastras*. The relatives of the deceased will also spiritually suffer if they allow his corpse to become *bási*. The Municipal Bill will, however, stand in the way of the funeral rites of a Hindu being performed strictly according to the *Sastras*. Under the proposed measure no corpse can be burned or buried without a medical certificate. The old parent of a Hindu is about to die, he is gasping; but he cannot be carried to the river bank without first procuring a death certificate. It will not be a great difficulty to procure such a certificate when the patient has been under medical treatment. In any other case great difficulty will be experienced in procuring a death certificate. A death certificate will be easily procurable in the case of a person dying in a hospital; but it is not desirable for a Hindu to die in a hospital. *Ganga jatra*, i.e., the carrying of the dying to the river-bank will thus become almost impossible, and in the case of a person dying at home, the corpse will have to be made *bási*, i.e., it will not be burned within the time prescribed by the *Sastras*. For, in this case, also, a death certificate will have to be procured, and if the death takes place at night, the Chairman's permission will be required for the burning of the dead body. The inconvenience and annoyance which will be caused by these regulations will be simply indescribable. The poor will be undone. Let us hope that at the protest meeting to be held in the Town Hall the speakers will not confine their attention to the question of local self-government. We have no objection to the control of the municipal affairs of Calcutta being left in the hands of the officials. But we cannot tolerate a law which will interfere with the religious practices of the people. The town cannot be denuded of Hindu and Musulman residents, but those who will have to live in the town will have to suffer hard. This is why we should protest and protest effectually. The metropolis no doubt belongs to the ruler, but the Government lives for the welfare of its subjects.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Aug. 24th, 1898.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

32. The *Sansodhini* of the 17th August contains the following:—

The Chittagong distress.

Alas, what days of sorrow are these for us! Many are our brothers and sisters who are to-day suffering no end of agony from complete or partial starvation and are day by day losing their vitality. We say once more we have wept much for these unfortunate men and women in order to induce the local authorities to save them. Our Jatra Mohan laid the story of this terrible distress before the

SANSODHINI,  
Aug. 17th, 1898.



Lieutenant-Governor himself and asked for help, but such is the ill-luck of the fallen people that the authorities turned a deaf ear to our lament, and no steps were taken to remove the sufferings of the starving people. We also ask once more, have we not ourselves any duty to perform in a crisis like this? Must our pretty brothers and sisters starve because we have failed to move Government to take pity on them? How long can they live without food? Shall, then, death be their last friend in this their condition? Shall we, too, remain unconcerned, because the foreign, alien, Christian officials have not much sympathy with their half-educated, half-civilised, non-Christian subjects? The Christian Missionaries are of the greatest help to the Indians in times like these, and for this the Indians will for ever remain grateful to them. But, unfortunately for the suffering people of Chittagong, even they are taking no notice of the prevailing distress.

The article concludes with a vehement condemnation of the richer classes, who are treating the sufferers with indifference and have not as yet raised a finger to save them.

#### VI.—MISCELLANEOUS.

33. The *Hitavadi* of the 19th August writes as follows:—

HITAVADI,  
Aug. 19th, 1898.

The new temple in Kalighát in favour of Golab Ray Poddar. We do not like to discuss whether they have any interest in carrying on the agitation. Let us only consider how far the arguments put forward by them stand to reason.

Golab Ray has built a small two-storeyed house close to the bathing ghát at Kalighát. We ask those who persist in calling this building a temple to say whether they have seen another temple like this in all Kalighát. An impartial and disinterested person will hesitate to call this building a Hindu temple, that is, a temple conforming to the Hindue idea of what a temple is. The Ghoses of Bagbazar cannot certainly point to a two-storeyed building with a verandah which is used as a temple in any place in Bengal. Let Golab Ray try his best to have this building called a temple; one who has seen it must say that it will be preposterous to call it a temple.

Could not a temple, we also ask, be built in any other place? Could it not be built in any other place than a place so close to a bathing ghát where pious women come to bathe? No Hindu can possibly object to such a good work as the building of a temple. Can anybody give us the reason why of all places in Kalighát this particular spot should be selected for the building of a house with a verandah on only seven *chitaks* of land? Cannot Bagbazar sympathy realise the inconvenience which this building will cause to the women who come to Kalighát on pilgrimage? It is true that the public have nothing to do with the quarrel between the Sethis and the Marwaris, but they have certainly something to do with the building of this *adda*, this resort of pleasure-seekers in Kalighát. It is certainly strange that a site for this queer temple could not be found in any other place except that where Hindu ladies bathe. In the north-western corner of the compound of the temple of Kali there is the Syam Ray's temple, which is a temple dedicated to Radha and Krishna. This being the case, where was the necessity of building another temple for Radha and Krishna so near it? No one outside Bagbazar can explain to us the reason of this. The *Amrita Bazar Patrika* said nothing when there was a controversy over this temple question at a meeting of the Calcutta Municipality. It did not at that time express any opinion either for or against the demolition of the building. Does nobody know why it is now all of a sudden espousing the cause of Golab Ray in the name of Hindu religion and Hindu society?

An attempt is being made to prevail upon the Government not to sanction the demolition of the building on the ground that there was a difference of opinion among the Commissioners when the resolution was passed. Those people through whose machinations sanction was secured for the building of a two-storeyed house with a verandah on such a small plot of land are sanguine that the tactics which proved successful in the matter of the building of the house will also prove successful in the matter of preventing its demolition. We do not want to have anything to do with this strange affair, this unlawful sanction for the building of a house, this municipal *daladali* and quarrel. We



have also no desire to discuss this matter with those mean-minded liars who, in spite of repeated protests, are holding a particular Commissioner guilty of maligning Radha and Krishna. Let this *adda* or temple be removed from its present site to any other place, and no one will object to your doing so. Remove this *nat mandir*, we appeal to you in the name of your mothers and sisters and wives, from its present site. Do not, we beseech you, sell your self-respect for gold.

34. The same paper thus comments upon the proposal to establish in India a Society for the Prevention of Cruelty to Children:—

The Society for the Prevention of Cruelty to Children.

The hearts of Mr. Justice Pratt and some missionaries have overflowed with the milk of human kindness and they have made up their mind to prevent cruelty to children. The words prevention of cruelty to children at first led us to suppose that these sympathetic people had made up their mind to lighten the burden of unreadable text-books which presses so hard upon school-going children. A perusal of the report of the proceedings, however, disabused us of every such impression, and we came to understand that the proposed society was a copy of the Society for the Prevention of Cruelty to Animals. A society like the one proposed to be established is not wanted in this country. It is fit only for those countries in which maids leave to others the bringing up of their children, in which fashionable women curtail the expenditure on their children's account in order to indulge in luxury, and in which drunken parents inhumanly ill-treat their children.

35. The *Dainik-o-Samachar Chandrika* of the 20th August has the following:—

Loss of respect for authority.

Not only in cities and towns, but even in the mufassal have the lower classes risen to positions once occupied by their superiors. We have always written with sorrow about this lamentable change in the social condition of the country. A variety of circumstances has brought about the evil, the chief being the discontinuance of the time-honoured practice of honouring the respected leaders of society. It will not do to fasten the blame on a particular individual or a particular section of the community. The refractoriness and the defiance of authority which marked the conduct of the rioters in the Tala disturbance and recently in the plague inoculation riots were the outcome of the people's loss of respect for those who are entitled to respect. In his address at the last anniversary of the British Indian Association, Raja Peary Mohun Mukherji held the reckless and short-sighted members of the Congress largely responsible for this state of things, and his remarks have very much offended the organs of the Congress in the press. But the Congress alone is not responsible for the evil we are deploring, nor did the Raja Bahadur lay his finger on all the causes which have brought it about. For our part, we have always held that Western education is the cause which should be taken into account in this connection. It is Western education that has interfered with our practice of respecting those who are placed in authority over us and are entitled to our respect. It is Western education that is opposed to the distinctions that caste makes in position and honour, and anything that tends to weaken such distinctions is calculated to weaken respect for authority. What do we see in Europe? It is because caste distinctions do not obtain and are not respected in Europe that Socialists, Communists, Nihilists and other advocates of change are about to bring destruction upon society. The doctrine of equality is the cause of all mischief. "In this world all men are equal, neither birth nor action makes any difference." It is this doctrine which lies at the root of all mischief. With Western education this doctrine has come to India, and it has received the support of the Congress. Nay, more. The British Government itself is responsible for introducing the evil in this country. In its eye all are equal, and the pure (Brahman) as well as the unclean (*Muchs*) are accorded the same treatment. The British Government recognises only two classes, namely, the *British* and the *Native*. The British Government does not recognise or permit anybody else to recognise the differences in position which are caused, and which, being made by God, are naturally caused by caste among the people who constitute the class *Native*. There is perfect equality, a complete effacement of all distinction of clean and unclean in Government's courts, offices, railways, ships, councils, conferences,

HITAVADI,  
Aug. 19th, 1898.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Aug. 20th, 1898.



schools, colleges, hospitals and guest-houses (*atithsalas*). There is a distinction made between *British* and *Native*, but none whatever between *Native* and *Native*. Government places the unclean in the seat that ought to be occupied by the clean, and, if the latter object, they are discredited and ill-treated. This is why the clean find themselves unable to maintain the position of respect to which their caste entitles them; while the unclean, emboldened by the powerful support which is given to them, are giving themselves high flights. This defiance and disregard of authority is noticed on all sides. But, in the end, it is Government that will have to suffer for its own fault. Take the case of the native population. Government is all in ecstasies and boasts of its policy of equality when the men in the lower strata of native society become the equal of those in the higher and then disregard the latter; but the moment lowly-placed *Natives* seek to disregard the highly-placed *European*, it sharply resents the impudence and thinks that something must be wrong in the condition of the country, although the one impropriety is a necessary complement and consequence of the other. How can those who have learnt to slight their highly-placed countrymen feel at all disposed to respect highly-placed foreigners? It must go without saying that those who slight the Brahmins, the zamindars and the talukdars of the country with the countenance and support of the Government, will end by slighting highly-placed foreigners and even Englishmen and English officials. Relaxing the rigour or the restraint in one point has the effect of relaxing it in other points. That there are so many breaches of social discipline at the present time is because the bond that holds society together has become loose. There is no denying that Government is mainly responsible for loosening this bond. It is because Government has taken a mistaken view of the situation that the doctrine of equality influences its educational policy and reigns supreme in laws, law-courts, offices, schools and colleges in the country, in public examinations and what not. It is this doctrine of equality that is lessening people's respect for authority. Government has created all this muddle by making a departure from the good old line. We are stating the truth, and it is not our object to bring Government into contempt. Ignorance and lack of foresight on the part of Government were what primarily brought about the evil. Of a remedy there is no hope. The evil has been in existence for a century and a half and now pervades the whole country. There is no remedy for it. Native society will go on hastening towards its destruction.

Local Self-Government is crushing the pith and marrow of native society, and Government has set its heart upon placing the high and the low on a footing of equality. Government values wealth and the position that is given by man. But what is valued by the Hindu, the true Hindu, is the honour and the position which is given by God. In the eye of the Hindu, even a *Muchi Ameer* is not entitled to the honour that belongs to a Brahman *fukir*. But the British Government thinks otherwise. It honours a wealthy *mehter* or *murdafarash* with the title of Rai Bahadur, and regards a learned but poor Brahman as of no account. The subject follows the lead of the sovereign. There is, and there can be no respect for worth and authority where Western education and Western civilisation are in the ascendant. Example is contagious and travels downward. Why should zamindars and talukdars be respected in a country in which gods and Brahmins are not respected? Why should worthy foreigners be respected in a country in which worthy natives are not respected? It is now idle to complain that the lowly-placed are rushing upward into the position that ought to belong to their superiors.

BANGAVASI,  
Aug. 20th, 1898.

36. The *Bangavasi* of the 20th August addresses the following to Mr. Curzon, the new Viceroy:—

An address to the new Viceroy.

Come, Curzon, Come! Rule India like a king, like an emperor, for five years. Govern all India well as an absolute and paramount ruler. We loved you, we do not know why, long before you were appointed Viceroy. The news that you are coming to India has, we do not know why, filled our hearts with joy. India is heaven on earth, and you who are its ruler, are, therefore, like Indra, the King of heaven. This Himalaya is yours, this Vindhya mountain is yours, these Ghat mountains are yours. The Ganges and the Godavery, the Indus and the Irrawadi are yours. Hastina, Indraprastha, Baranabata of old,



over which Duryyodhan and the Pandavas held their sceptres will now come under your sway. The Ayodhya of Ram will now be your pleasure-haunt. And the God Visweswar of Benares, Jagannath of Lilachal, the sacred Prayag (Allahabad), and the Madanmohan of Brindaban are, O Curzon! O you the best of men! anxiously looking forward for you and are, as it were, silently enjoining you to protect the religion and to respect the manners and customs of the Hindus. O Curzon! O you arbiter of the destinies of the Indian people! may Cashmere be your Nandan Kanan, your celestial garden; may Dhabalagiri, soaring high above the clouds, proclaim your victory. Let the Ganges, with all her harmony, sing your praise, and let the Bay of Bengal, with the thunder of its multitudinous water raise triumphal tones to the accompaniment of that song. May you, surrounded by the crowned native chiefs, appear as resplendent as Indra surrounded by the lesser gods, or as the moon surrounded by the stars. Let us see this splendid sight and be happy. But my Lord! protect our religion, protect our Brahman Pandits.

And one more prayer, my Lord! Do not, we pray, distrust us. Do not torment us and do not torment yourself by distrusting and suspecting us without reason. Rule India by moral force, and remember that the roar of the gun or the clatter of arms is not the thing by which a country is held. "Moral failure alone," you yourself have written, "can shatter the prospect that awaits this country in the impending task of regeneration." You have also written:—

"We sailed wherever ship could sail,  
We founded many a mighty State,  
Pray God, our greatness may not fail,  
Through craven fears of being great!"

37. The *Sanjivani* of the 20th August has the following:—

India will be utterly ruined, if, as suggested by Mr. Curzon in his book, she has to pay the cost of constructing railway lines from Peshawar to Cabul and from Quetta to Bushire. The views he has expressed in his book are marked by thoughtfulness and foresight, but we fear if even the entire revenue of India will suffice to make his project a success. We will have no objection to the conquest of Persia or Cabul if England pays the cost of the operations. It is, however, a happy sign that Mr. Curzon advocates railway extension instead of frontier wars. He is a man of determination, who will not leave a matter till he has achieved success in it. We entertain fears in connection with him because he is an imperious and conceited man, who has little respect for the opinions of others. Our hope lies in the fact that he sympathises with Asiatics, is self-reliant, and is not to be led by the nose. It is enough for us that his Indian ministers will not be able to pull him as they choose.

SANJIVANI,  
Aug. 20th, 1898.

38. The *Chinsura Vartavaha* of the 21st August has the following:—

The fear is entertained that Mr. Curzon's acceptance of the charge of the vast Indian Empire at so early an age may be productive of harm. But we entertain no such fear. The Marquis of Wellesley became Governor-General at 38, and the Marquis of Dalhousie at 35; but both governed the country with credit to themselves.

CHINSURA  
VARTAVAHA,  
Aug. 21st, 1898.

It is not too much to expect an able man like Mr. Curzon, though so young, to show greater ability than many rulers more advanced in years. That he is a Tory should cause no fear, for English party-feeling cannot be imported into India. Lord Elgin is a Liberal, but what has he done for us? Far from doing anything for us, he has harassed us more than any Tory Viceroy. He has created more fear and alarm for us than even that unpopular Viceroy Lord Lytton. Mr. Curzon the Tory may well be expected to win greater respect in India than Lord Elgin the Liberal.

Nothing definite can be said regarding the new Viceroy till we have seen him at work. Our present hopes and fears in this connection are all baseless, founded on mere speculation or surmise. The loyal Indian subjects will respectfully welcome Mr. Curzon and look up to him for good government. He willing, India is sure to prosper under the man who will become, in the name of the Empress, the arbiter of the destinies of 32 crores of Indian people.

CHUNDER NATH BOSE,  
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
The 27th August, 1898.



